

garments by kneeling in the dust to do homage to a poor and lowly babe !

Second,—the clergy has been playing upon the emotions of men and women, and in times of excitement has brought them into the church under false notions of belief. I doubt if any man that does not fully believe *now*, ever did truly believe. If a thing is true, and I am once fully convinced that it is true, will the time ever come when I will not believe it ? Hardly. But we have to deal with this question of emotion or feeling in religion.

Emotion there is in religion,—yes !

Gasoline there is in the oil-stove, too, but *in its place*, however, to the good of all concerned. Emotion is not a cause but a result. It does not make a man religious, but results from his being religious. Emotion is one of three qualities inherent in the human mind, the other two being the intellect and the will. And I maintain that it is an unstable religion, if a religion at all, in which both the intellect and the will do not precede the emotion.

"Religion," says a commentator, "is neither a set of intellectual convictions, nor a bundle of emotional feelings, but,—according to the Bible—a compound of both, the former giving birth to the latter."

The root of true religion is in the reason, the conscience, and the will. The fruit of the root is peace, joy, happiness, contentment, and life. True religion springs not from the seed which fell upon the rock, and *having no root*, in time of temptation fell away. A religion founded on the emotions alone may appear thrifty for a time, but if it lacks the root it will not endure. Reason and conscience show me the *best life to be* best, and convinces me it is best to live that best life. The will says, "I will !" and as a result, the emotions, peace and joy and life eternal. Prove to men, make men *believe* that the Christ-life is the best life, make them see it is best, make their reason and conscience cry, "It is best !"—do this, and when your seed begins to grow, you will find it defying the tempests and scorn and persecution and skepticism which are sure to sweep over it.

Men want to believe, men will believe, but they want to be convinced. As the dark ages of superstition and bigotry pass away, and men become more and more enlightened, they will think for themselves, as God would have them do. "Dost thou believe on the Son of God ?" A longing, empty heart, hungry to believe and to be sweetly filled, replied : "Who is he, Lord, that I *might* believe ?" Men long to believe, but they demand a clearness—a conviction based upon a truth. That truth Christianity has and can give. "I am the truth." Unfold that truth and men will believe. Present

China and India with a theory and they will sneer at you. But take them the real, living, crucified and arisen Christ, who made the blind to see, the lame to walk, the deaf to hear, who cleansed the lepers, raised the dead, preached the gospel to the poor, and died for His fellowmen and they will fall at His feet, crying, "Rabboni !"

To feel is not essential to our salvation. To believe *is* essential. To the centurion whose servant lay sick with the palsy, Christ said : "As thou hast *believed*, so be it." Of the blind, He asked, "*Believe* ye that I am able to do this?" To the ruler of the synagogue whose beloved daughter lay cold in death, He said : "Be not afraid : *only believe*." First and last, Alpha and Omega in religion is, "*Believe*." Coming into His presence :—"He that cometh to God must *believe* that he is." All the precious promises :—"That the promise by faith of Jesus Christ might be given to them that *believe*." Answers to prayer :—"Whatsoever things ye desire when ye pray, *believe* that ye shall receive them and ye shall have them." Our justification :—"By him all that *believe* are justified." Our resurrection :—"He that *believeth* in me, tho he were dead, yet shall he live." Our immortality :—"Whosoever *believeth* in me shall never die. *Believest* thou this ?" Our salvation :—"Believe on the Lord Jesus Christ, and thou shalt be saved." *Do you believe ?*

If we would produce good healthy Christians, we must cease playing so much on the emotions and strive to plant the everlasting Word of God,—the eternal truth deep down into the hearts of men. Produce men that believe.

But men cannot believe at will. Nothing seems so perposterous to me as for a man to say, "Just believe this or that, and such and such will happen." Just believe ! but *can* I ? If I don't believe "this or that" *now*, I will continue to disbelieve it until evidence causes me to believe. If I do not believe a thing, I cannot believe it by every energy of will I may have. "No iron chain or outward force of any kind," says Carlyle, "could ever compel the soul of man to believe or disbelieve : it is his own indefeasible light,—that judgment of his, and he will reign and believe there by the grace of God alone."

"Lazarus is dead ! And I am glad for your sakes I was not there, *to the intent ye may believe*." You may excite a man to an action thro his emotions, but if you would plant belief in his breast, you must work to the "intent" that he may believe. So worked Paul before Agrippa, so worked Christ before the world. God demands no man to believe without evidence, for He should then have demanded an impossibility. Consequently He has filled the world with evidences.

I repeat, a man cannot *will* to believe. He may will to make an outward show of a belief as many do. Men are often foolish enough to make a show of believing what they don't really believe, and sooner or later some sincere man,—some Luther, will expose their sham and falseness. Such a man,—a sincere man,—they may persecute if they will, but he will stand amidst "as many devils as there are tiles on the roofs of the houses, * * solitary and alone but on God's truth."

It is not hard for men to grasp the truth if truly presented. We must as did its Author, present it practically, as well as theoretically. Thus presented, men will preceive and believe. Men unable thus to present it, usually play upon the emotions. A father once took his son as a new pupil to a crabbed old schoolmaster. The old master gave a quick glance at the youngster and asked :—"But are ye sure he's not a dunce ?" "There is," says Carlyle, "in this world, no other entirely fatal person." You might appeal to *his* reason in vain. But, the majority of people are not dunces. And if a man "is not a dunce," there will be little result from an appeal to his emotions. Such a man wants "God's truth" to stand upon, and standing there will defy all the devils that can cluster about him.

Take off your spectacles and honestly look. You will find God to be a truth, not a plausibility nor a falsity. Get the "specs" of men's eyes, shove up their lids, and they will see God in every blade of grass, and every star. Looking at nature, they will stand face to face with God. Those heathen northmen's absurd ideas of religion may cause us to smile. What boy who has not made a trip with Thor to the land of Jotunheim ? Nevertheless those northmen *believed* their religion. Eminent scientists looking thro their glasses at the earth below and the magnificent array of worlds above, cried "Chance !" Those heathen northmen with their naked eyes looked and cried, "A God !" will you please go look for yourself and tell me which saw truly ? Give me, of all men, a sincere man.

Let a man look at himself. He is the "miracle of miracles." He cannot get out of the reality of his existence. Fearfully and wonderfully made, real as life,—I may not comprehend,—I may not understand,—but *here I am* ! I believe that ! I cannot help but to believe it ! What am I ? Who am I ? Where am I ? Whence came I ? Whither go I ? What is life ? What is death ? There must be an answer—there is an answer,—and man will have that answer. Give him the everlasting Word of God—give him truth—bid him read and know.

Depend not on emotion. God has not only given you the capacity to feel, but